The PACIFIC CHURCHMAN

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June, 1945 Ten Cents

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Editor: The Rev. Canon Vesper Ottmer Ward, S.T.M.

Contributing Editors: The Rev. Randolph C. Miller, Ph.D., The Rev. Joseph Doron, The Rev. John McGill Krumm, The Rev. Eric Montizambert, The Rev. George W. Morrel, The Rev. Henry Purcell Veazie, The Rev. Cyril G. Leitch, and Aldwyth R. Arata.

Advertising and Business Manager: Walter B. Kennedy.

Circulation Manager: Mrs. Ruth T. Gray.

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Our Anglican Vocation

By OLIVER TOMKINS

Far too many Anglicans have lost faith in the vocation of Anglicanism; far too few even agree as to what that vocation is. What is it? Until we recover the answer, all liturgical and administrative reforms are tinkering. I would advance a tentative reply.

Historically, the Church of England was that part of Christendom in these islands in which the Catholic tradition faced fully seriously the challenge of the Reformation. Theologically, the continued existence of Anglicanism is only justified if it continues to be the scene of a living encounter between the Catholic tradition and the permanently valid insights of the Reformation. Romanism evades the challenge of the Reformation: Orthodoxy has never heard it; Protestantism has been bowled over by it.

Originally, Anglicanism was English. With its heritage already guarded by Indian, Chinese, Japanese and African hands, it can never again be even merely Anglo-Saxon. Originally, it appealed from the discords of the sixteeth and seventeenth centuries to the harmony of the undivided Church; to our diverse family of Churches throughout the world, that court of appeal is still authoritative. But the great Anglicans have always known that their Church is a "Reformed" Church, in the sense that for us the Reformation is not merely an episode in history, but a crisis of experience in which the faith delivered to the saints stands perpetually under the scrutiny of the living Word.

Unless something like this is true, how is Anglicanism to be cleared of the charge of being a bundle of inconsistencies, historically explicable, but theologically negligible? The vocation of Anglicanism is betrayed where either pole of its existence is denied. Though some will tend naturally to emphasize one and others the other, it is precisely in loyalty to both poles that the Anglican vocation consists.

China, a Unique Opportunity

By PROF. DONALD ROBERTS

The Chinese as a people are unique, though not in the way Westerners have commonly thought. Our Western civilization came from Mediterranean nations that vanished and left their heritage for others to carry on. The Chinese not only developed an ancient civilization but are the same people today carrying it on and renewing it. More and more the West is learning to respect the Chinese for their rich artistic creativity and, more important still, their deep respect for moral values, the real foundation of their civilization. For to all Chinese *T'ien*, or Heaven, means moral principles upon which life should be lived. Thanks to this intimate sense of relationship they have for eight hard years made no peace with Japan, knowing surely that militaristic aggression is an affront to Heaven.

Upon this foundation the Chinese Christian Church is being built. Persuasively and surely, though professing Christians in so large a nation are still relatively few, the Christian faith has made its place in the thinking of the whole Chinese people. Heaven, too often far off in the humanistic ethical teachings of Confucius, becomes personal to the Chinese Christian. The Buddhist renunciation of selfish desire, which is too often passive, finds its counterpart also in the Christian faith which *affirms* desire for active and purposeful forms of good. The Christian Church in China indeed has an influence out of all proportion to its numbers. May it not lose its opportunity in this time of ferment and change.

The Chinese scholar and former ambassador, Hu Shih, some years ago remarked that all the revolutions which the West had experienced one by one — intellectual, political, industrial, social — are taking place at one time in China. These eight years of war have only accelerated the ferment that has carried new ideas, new ways, into the farthest Western interior of China. One of the striking things in the trek of thirty million Chinese westward was the fine quality of Christian leadership it displayed. How appropriate are the well-known lines of Clough:

"And not by Eastern windows only,
When daylight comes, comes in the light;
The mounting sun moves slow, how slowly,
But westward, look, the land is bright."

But Christian energy has not been confined to Free China. In Japanese-occupied China the activity of the churches has gone on. It found courageous leadership in our Bishop E. S. Yu of the Shanghai diocese whose death last year was our loss. Did not we Americans who were interned receive regular packages from him through the Red Cross whenever it was possible to send them?

(Continued on page 29)

The Golden Gate

By LT. CDR. C. LESLIE GLENN, *Chaplains' Corps, U.S.N.R.*

When I first arrived in San Francisco off a cruiser to report to a battleship, I came at once to the Diocesan House and was warmly welcomed by the ladies of the Diocesan Altar Guild, then in their weekly session of sewing and packing. I cannot describe how glad I was to see them because they seemed so genuinely glad to see me.

Studdert-Kennedy, who was a chaplain in the last war, was once preaching close to the front line when an artillery shell exploded near the hall, rocking the building. 'Well, Padre,' said a heckler, 'this ain't much like talking at a mothers' meeting, is it?' 'Young man,' replied the chaplain, 'I'd rather talk to your mother than to you any day!' I have often thought of that. I'd rather talk to a mothers' meeting than to sailors. Or to their sisters and daughters in an altar guild.

Studdert-Kennedy used this incident to introduce his theme that women are finer than men. I use it to illustrate the welcome that is hoped for and always found in the Church in California and more particularly in San Francisco through which all chaplains must pass these days. It is good to be with an altar guild, or any working group of church people again. Perhaps we parsons take them for granted when we are home in the parishes where everything in their charge goes smoothly. But the first thing after the sea or the last thing before the sea is the Church, and that means not buildings, but people.

I live in a city full of visitors, and it often crosses my mind that the visitors must think I am on a holiday too. So you in California will have moments of impatience at the stream of men going and coming through the Port of San Francisco in the next few years. You stand in a place of large opportunity. The hopes and fears of millions of men will be passing silently through the Golden Gate.

Not much more can be arranged for officers and enlisted men because they are there only a very short time and whatever is done must be done as it is by city-wide organizations on a large scale. But the chaplains represent a peculiar opportunity for the Church. By chaplains I mean Episcopal chaplains, although to my delight I find you graciously serve others as well as our own.

I judge everything by my own experience and I shall be grateful always to the Diocese of California, beginning with the Altar Guild, for what it did for me. The chaplain wants to be with church people. He feels his estrangement from his own parish and diocese. The Bishop gave me a room in the School of the Prophets. He refused to accept any rent for it, but I insisted and finally had to leave the money with his secretary.

I hope all chaplains are allowed to pay because it will make them feel more comfortable. And many would hesitate to present themselves at the Diocesan House if they appeared to be in the position of looking for free lodgings. To sleep in the School of the Prophets in the shadow of your magnificent Cathedral is a help for the journey out into the Pacific. And coming back, it is the best of all possible first shelters in a beloved Land and Church.

There is a library in the building with the familiar books one has left at home, the church magazines that cannot be found any place else in the city. And then there is the matter of shopping. Where can you get wine, altar bread, hymnals, tracts, etc.? Here the Bishop's secretary and other kind people steer the breathless shopper up and down the hillsides called streets (I will admit it's picturesque), and in the last few hours everything gets done.

I was invited to dinner in the homes of the Bishop's friends, I met many of the clergy, and if I had not hidden away for a job I had to finish, I would have been feted by kind and generous church people. I can't tell you what this means to chaplains, for their work in the Services is after all solitary.

There are chaplains all over the Pacific, in the island kingdoms, and soon, let us hope, in Japan, who will feel, as they finally turn toward home, that the welcome will begin at once, when they reach San Francisco, not after days on the railroad. This means not sidewalks, ice cream and American money, but the welcome that the soul wants, in the Church, the society of friends.

Another Padre of World War I, 'Tubby' Clayton, said to me once, 'After a time we all turn to the church and whisper, "Mother".' I caught a fresh meaning in these words in the Diocese of California.

In the days ahead, San Francisco will stand almost as Jerusalem of old, as the city to which grateful men turn. The Song of Ascents may be sung of her:

'I was glad when they said unto me, We will go into the house of the Lord.
'Our feet shall stand in thy gates . . . to give thanks unto the Name of the Lord.
'O pray for the peace of Jerusalem; they shall prosper that love thee.
'Peace be within thy walls, and plenteousness within thy palaces.'

Not Taps But Reveille

The flags are hanging at half-mast,
And muffled is the rolling drum;
While Taps are sounded sweet and low,
The soldier's last encomium.

Lest we forget, remember that—
Though dead—he yet doth speak;
And bids us carry on the fight,
To help the Just and save the Meek.

Blow bugles, blow! not only Taps
For his so bitter Calvary;
Since he still lives and builds with us
God's better world, Sound Reveille!

Blow bugles, blow! both loud and long,
Sound over prairie, sea and lawn;
"Not Taps," we seem to hear him say:
"Sound Reveille for man's New Dawn!"

Ernest Bradley, S.T.M.

Memorial Day, 1945.

Trinity Community Center— A Symbol and a Challenge

By HOWARD WELLS

In a heritage as rich in symbolism as is the Episcopal Church, it is easy for a contemporary, whether person, movement, or institution, to be identified with special significance and meaning, and as such to remind us of certain obligations and opportunities which are ours. Such is the Trinity Community Center of Oakland. The same could be said of Canon Kip Community House of San Francisco. One meaning which might suggest itself when one thinks of Trinity Center, the abbreviated name which is so frequently used, may best be expressed by these words from the Prayer Book, "We have left undone those things which we ought to have done—." It is a reminder to us that there are so very few centers throughout the country such as Trinity reaching out beyond parochial obligations, and meeting the needs of a community which would otherwise be unserved. The more positive meaning could be identified with those words of Stanton Coit, "Ours is the religion of unfaltering hope and trust for *all* mankind." It has been amply demonstrated that men and women, boys and girls, from whatever walk of life, not only need the Church but want the Church and will contribute to its support providing it can more adequately meet their needs. We as Christians and the corporate Church as an institution have before us opportunities rich in potentialities for greater service to our fellow men.

Trinity Community Center is located in a district of definite social need in the middle of census tract 12. According to the Research Committee of the Oakland Area Community Chest this tract is densely populated. The average monthly rental is comparatively low. The rate of transiency is high. The recreation facilities available are very limited. For example, of the two schools in the area one has neither auditorium nor gymnasium and the play yard is very small. The other has no gymnasium, the play space is limited, but there is an auditorium. Other than the activities sponsored by Trinity Center there are only three organized youth groups, and they are small.

Recognizing the needs of the neighborhood and the opportunities for training in social work, in 1936 Dean Newell of St. Margaret's House called Miss Anna Clark as resident director and supervisor of training to develop a community program and train young women students of St. Margaret's in community work. Trin-

ity Church made available for their use without cost the gymnasium and Trinity House. Under Miss Clark's sincere and enthusiastic leadership the program grew rapidly. However, because of strained financial conditions it was deemed necessary for St. Margaret's to discontinue its financial contributions, though its students continued volunteer services. As the work had earned such favorable recognition, the Center continued through subscriptions by individuals, churches, and groups of laymen and laywomen. Through great personal sacrifice and devotion, Miss Clark, with the cooperation of Rev. John Craine then Rector of Trinity Church, continued the expansion of the work, frequently drawing on her own financial resources when other funds were not available, and never receiving more than pay for half-time employment. A year ago last fall Miss Clark retired after eight years of splendid service. The board of directors pledged that never again would the social worker be permitted to subsidize with her own funds the work of the Center. In March, 1944, Mrs. Vira Tupper became the full-time executive director, and by the excellence of her work to date has more than justified the confidence placed in her.

In 1943, with the active participation of Right Rev. Karl Morgan Block, Bishop of the Diocese of California, the by-laws were redrawn to make them consistent with Diocesan policy, and the board of directors was reorganized so that it now consists of five representatives of the Center who live in the neighborhood, five from the East Bay Convocation including the dean who represents the bishop, five from Trinity Church plus the rector who also serves as chairman of the board of directors, and five from the community at large. The present rector is Rev. Karl Markgraf. Although the working arrangements between Trinity Church and the Center are very cordial they are financially and administratively independent.

In spite of the fact that the Red Cross is using the gymnasium and part of Trinity House for the Blood Bank, certainly a most worthy cause, the program at the Center is a very good one. It includes a Boy Scout troop, Cub Pack, Girl Scout troop with a Senior Patrol, three groups of Camp Fire Girls, Blue Birds, art classes for children and adults, cooking class, sewing class, Dolphin Club for teen-age youth, folk and popular dancing, week-day released time religious education. A community night is held monthly which is an evening of fun for family groups, children and adults of all ages. A Halloween party, Twelfth Night Revel, and Hi Neighbor, a joint project of Camp Fire Girls and Girl Scouts, are some of the special activities that have been held during the winter. Summer school was held successfully last year and is being planned again for this summer. An indication of the growing interest is seen in the increased rate of attendance. Nearly 2,000 attended during the last twenty-two weeks of 1944. Over 2,000 attended during the first eleven weeks of 1945.

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In order to maintain this program immediate increased financial support is imperative. The total budget for 1945 is $3,000. As of March 15, the amount paid or pledged was $850. Since then some other money has come in. The Woman's Auxiliaries, the Bishop's Men, and the clergy of the East Bay are trying to raise more. This appeal is being made to all churchmen to participate financially in one of the two remaining social service projects of the Diocese.

At the Washington's Birthday communion and breakfast for East Bay laymen, Rev. Canon Eric Montizambert spoke of the Church at Bondurant, Wyo. In the Church building is housed the medical clinic and the public library. The chancel is closed off when community socials and forums are held in the main body of the Church. Regular services and Church school are held on Sundays. There the Church is the center of community life. It was the Church that brought doctors and nurses for regular medical service; it brought the library; it provides leadership and opportunities for discussion of important problems which they have to face as a community; it has made it possible for them effectively to do many things for themselves. The Church has given a living interpretation to the concept, "Our Father Which Art in Heaven—Thy Kingdom Come on Earth—." As the Canon pointed out, that is one kind of service the Church of today and of tomorrow must render.

As is the Church at Bondurant, so Trinity Community Center is a symbol of the living Church. It is extending the hand of fellowship to Caucasians, Negroes, and Orientals, to Catholics, Protestants, and Jews, all of whom are represented as members of the Center. We have the opportunity of sharing in this work, of helping to bring to men a Christian fellowship which springs from the dynamic power of religion, and to give them a fuller sense of the purposefulness and beautv of life.

Trinity Community Center must be maintained.

EDITOR'S NOTE: Checks or other communications should be addressed to Mr. M. R. Lewis, Treasurer Trinity Community Center, 666 Fairview Street, Oakland 9, Calif.

The Real Answer

Lt. Lawton L. Davis of St. James Church, Skaneateles, N. Y., was killed in Belgium a few weeks ago. Since then his parents have received a letter written ten days before his death in which he said: "I don't know when we are going to win this war, or who will win the peace, or who will resurrect this stricken people. There must be some solution. The more I see, the more I think it is beyond the power of any Democrat, Republican, prime minister, premier or any other person or persons. There is a crucifix hanging in front of me in this shattered Belgium farm house, and I can't help feeling that in the Figure hanging there is the answer."

THE CHURCH IN ACTION

"Go Ye Into All the World"

Churches Active in Overseas Relief

Non-Roman Churches in the United States, according to the Church Committee on Overseas Relief and Reconstruction will give $4,279,000 during 1945-1946 for rehabilitation and relief in both Europe and Asia. Most of this money will be expended by Church-directed agencies. Of the total the newly-formed World Council of Churches will administer $1,230,000 for erecting temporary structures or making temporary repairs to damaged buildings so as to house congregations, hospitals, schools, etc.; to train clergy and lay workers to meet the new needs of ravaged communities; to help establish Christian youth movements in several lands; to help initiate vast evangelistic programs; and to assist chaplains serving prisoners of war and refugees.

The Presiding Bishop's Fund for World Relief affords the means whereby Episcopal Church members may share in this great undertaking.

Blood Need Is Crucial

"Don't ever let that supply of blood fail," pleads Bishop Henry W. Hobson of Southern Ohio upon his return from the European battle fronts. "It is our chance to share magnificently by our gift a part of ourselves with the men who need it. It has been failing at times. In many of the groups I talked to, on all fronts, men had to be taken out of the front lines to give their own blood, because there was not enough coming from America to meet the need. We dare not let that happen!"

New Youth Executive

The Rev. William K. Crittenden, at present student pastor and assistant professor of Religion at Lafayette College, Easton, Pa., will succeed the Rev. Frederick H. Arterton as executive of the National Council's Division of Youth. He will take office September 1.

Mr. Crittenden is 37 years old, graduate of Lafayette College and the Episcopal Theological School, Cambridge. He has had parishes in Massachusetts and Western Massachusetts, and in the latter diocese was chairman of the diocesan Department of Youth and a member of the Department of Christian Education. Mrs. Crittenden was formerly educational secretary of the Women's Auxiliary in Western Massachusetts.

Good Missionary Results

All 1,300 of the Koreans in the civilian camp at Susupe, Saipan, are Episcopalians — all converts of the Rev. Noah Cho, Korean clergyman of Honolulu, who was sent to Saipan at the request of General Sanderford Jarman, commanding officer on Saipan. Fr. Cho spent several months on the island and when he left, all of the Koreans were Episcopalians.

Progress in Racial Understanding

A Norfolk newspaper man is responsible for the statement that to the best of his knowledge and belief the big three-column cuts carried by Norfolk newspapers when Bishop Bravid W. Harris was consecrated, were the only pictures of a Negro which had ever appeared on the front page of any important Southern newspaper. He cited it as an example of finer racial understanding and appreciation. One paper in Norfolk printed a laudatory editorial about Bishop Harris.

A Methodist News Service learned that though St. George's Episcopal Church is one of the oldest in New York City, there is said not to be an "old parishioner" who can remember when Harry T. Burleigh, noted Negro composer did not sing "The Palms" there on Palm Sunday. Dr. Burleigh has the record of singing this anthem at least once, and often twice, for 51 consecutive Palm Sundays at St. George's. He is now 78 years old, and still sings and composes. He sings in English, Hebrew, French, Italian, and German.

"It Ought to Be More"

From all parts of the country come reports that the plans for the Reconstruction and Advance Fund are maturing rapidly, and that clergy and laity join in receiving the campaign with utmost enthusiasm. Meetings of leaders have been held in all of the eight Provinces, and, even before the actual appeal for contributions was made, considerable sums of money have been given in a number of the dioceses. The general impression is, apparently . . . "It ought to be more."

Soldiers of a bombing group somewhere in the Pacific, through their chaplain have sent $100 as a contribution to the Reconstruction and Advance Fund, designated for the Philippines.

Spiritual Renewal Is the Goal

When Mr. Robert D. Jordan presented to the National Council of the Episcopal Church his department's recommendations for the conduct of a nation-wide program for the Reconstruction and Advance Fund, authorized by the General Convention in October, 1943, he said: "We feel in the Department of Promotion that our appeal should link the Reconstruction and Advance Fund with a spiritual renewal of the life of the entire Church."

A member of the National Council's Department of Promotion has composed the following brief

prayer which is suggested for use by individuals, reprinting in parish bulletins, etc., so that as many Churchmen and women as possible may be encouraged to consider it:

"O LORD, renew the life of Thy entire Church by Thine own Spirit, here and throughout the world, including me and others for whom I pray . . ."

Pacific Reunion

"Coincidence brought together two of our chaplains, both of them former canons of Christ Church Cathedral in St. Louis, when they held a joint communion service at sea on Quinquagesima Sunday. Canon Chester Weems who left for the Navy in March of 1944 had been succeeded in his job at the cathedral by the Rev. John H. Burt. In the following November Canon Burt also became a chaplain. It was not until March of 1945 when they again met. Surprise was the feeling of both when Chaplain Burt found himself aboard the transport on which Weems was Chaplain. It was a St. Louis reunion in the Pacific! Together the two men administered the Holy Communion to 350 men who crowded before an altar rigged in the ship's mess compartment as the vessel moved westward toward the battle areas."

Practical Brotherhood

"Two silk parachutes, one red and one yellow, which the air forces use to identify the various types of supplies which they drop to combat troops, provided chancel decoration for Easter Communion Services of the 42nd Seabees. Chaplain John H. Burt, USNR, formerly canon of Christ Church Cathedral in St. Louis, held the services in a tent chapel hastily erected on the beach of a Philippine island where his battalion landed. An international note was provided by the group of barefooted natives who came down from their grass huts in the jungle to join with white brother-Christians in worshipping Christ on the anniversary of His Resurrection."

Reconstruction Needs Mounting Says National Council Officer

"I should like to see the entire Church adopt a slogan suggested by the Bishop of Chicago at a recent meeting, when he said to a group of his clergy and lay leaders, 'LET'S DOUBLE THE GOAL.'"

The speaker was Robert D. Jordan, the National Council's Director of Promotion and of the Reconstruction and Advance Fund, who visited San Francisco last month. Officially, the financial goal is still the sum of five million dollars. But since receiving a cable from Bishop Binsted at Manila, announcing that replacement of churches, hospitals, schools, and other property destroyed by the Japanese or damaged by our own forces during war action in the Philippines, will cost $2,500,000, officials of the National Council have been compelled to acknowledge that the total needs of reconstruction there, in China and else-

where, will exceed the original estimate.

On his brief visit to San Francisco and other Pacific Coast cities, Mr. Jordan was accompanied by Bishop Keeler of Minneapolis, and the Rev. A. Ronald Merrix, National Council Field Officer in the Province of the Pacific. "The Reconstruction and Advance program really is beginning to roll all over the United States," Mr. Jordan stated, adding that the Presiding Bishop, Dr. Franklin, and others had met with clergy and lay leaders in most sections of the country and found a response far in excess of their fondest hopes.

"The most encouraging single factor in the Reconstruction and Advance program," he continued, "is that in all parts of the country, the clergy and laity are realizing that this program offers an opportunity for a rebirth of the spiritual life of the Church." Some dioceses have already completed their organizational plans, and practically every diocese is working on them. Brief, illustrated leaflets, giving vivid information on the Church's work in the Philippines, and elsewhere, are now available to the clergy and parish groups.

War Destruction Heavy

With the return of missionaries bringing first-hand information from the Philippines, after their release from Japanese internment camps, and with reports reaching the National Council's offices in New York almost weekly, telling of additional destruction, it has become evident that the minimum goal of $5,000,000 originally set will not be enough to carry out the whole program planned by the Council and approved by the House of Bishops last February.

Reports are now beginning to trickle in revealing greater destruction in China than had been expected. "If the Japanese follow their scorched earth tactics in China as they did in the Philippines," Mr. Jordan added, "it is very likely that five million dollars will not even cover the cost of bare replacements in China and the Philippines alone."

The intense suffering and personal losses of American and native workers in the Oriental combat zones, especially under the prolonged and wearisome conditions of conflict, flight, and inflation in China, demand sympathetic consideration in any program of rehabilitation and relief.

Bishop Binsted's cable contained a simple but striking tribute to the sterling qualities of native converts, who have given invaluable aid in overcoming the treacherous forces of a common enemy and incidentally saving the lives of many American soldiers, sailors, marines, and airmen. After making a request for a $50,000 relief fund immediately, the bishop wrote, "Loyalty, faith, and courage of Christians merit utmost support."

Along California Mission Trails

Faces, Places and Projects of the Diocese

New Associate at St. Peter's

The Rev. R. B. Pease, canonically connected with the Missionary District of Arizona, is now associated on a part-time basis with St. Peter's Church, San Francisco, of which the Rev. John A. Collins is the rector. The Rev. Mr. Pease also conducts services at St. Columba, Inverness, on the first Sunday of each month.

Subscription Lists

Parishes sending in subscription lists to *The* PACIFIC CHURCHMAN since our last issue are: Church of the Good Shepherd, Belmont; Protestant Episcopal Old Ladies' Home, San Francisco; Trinity Church, San Jose.

Convocations

Interested enthusiasm was the characteristic note in all the Spring meetings of Convocations. In every case programs emphasized the Reconstruction and Advance program of the National Church, the issues underlying the peace as reflected in the San Francisco Conference and the place of Christian Education in achieving these ends.

Convocation of San Jose met at Belmont May 1st. The Rev. Mark Rifenbark, D.D., was re-elected to the Deanship.

Convocation of Oakland met at Trinity Church May 10th. The Rev. Henry M. Shires was re-elected to the Deanship.

Convocation of San Francisco met at Trinity, San Francisco, on May 11th. The highlight of this program was an address on "Ecumenical Christianity," by Dr. T. Z. Koo. The Rev. Leighton H. Nugent was elected to the Deanship.

Convocation of Monterey met at Calvary, Santa Cruz, May 15th. The Rev. Carel Hulsewe is dean of this Convocation.

Belvedere Vicar Goes To Las Vegas

The Rev. Reginald Rosson, Vicar of St. Stephen's Mission, Belvedere, since May 18, 1944, has accepted a call to Christ Church, Las Vegas, Nevada. The Rev. Mr. Rosson left May 1st.

New Rector at St. Paul's, Oakland

The Very Rev. Calvin A. Barkow, Dean of St. Michael's Cathe-

dral, Boise, Idaho, has accepted a call to become rector of St. Paul's Church, Oakland. The new rector will assume his duties in Oakland about the middle of July. The Rev. A. Ronald Merrix was formerly rector of this progressive parish.

Father Franklin Comes to Church of the Advent

The Rev. George De Haven Franklin of the Diocese of Quincy has become assistant priest at The Church of the Advent, San Francisco, under a license from the Bishop of the Diocese. We hope he enjoys his work in California.

Memorial Font-Altar

Trinity Episcopal Church, Menlo Park, is the recipient of a beautiful new Font-Altar in memory of Samuel Tupper Pearce who entered the Church Expectant Feb. 7, 1943. Samuel was an Acolyte, a member of "The Order of St. Vincent," National Guild of Acolytes. The Font-Altar was given by his parents, Mr. and Mrs. W. Stanley Pearce, Palo Alto. It was designed by Mrs. Pearce and the Rector; the Rev. Charles E. Fritz; it was executed by the Martin Nelson Studios at Allied Arts Guild, Menlo Park. The service of Blessing was by the Rector at a ceremony on Sunday, April 15, 11:00 a. m. A Prayer for an Acolyte's burial was composed by the Rector for Samuel's funeral. This Prayer has been incorporated in the new manual of "The Order of St. Vincent."

Bishop Block on Eastern Mission

The Bishop of the Diocese left San Francisco on May 30th to transact important church business in the East. He stopped off in Denver to solemnize the marriage of his son, Karl, Jr., to Miss Marion Lambert Nedringhaus. From Denver he proceeded to New York for the spring meeting of the National Army and Navy Commission. He will return to the Diocese the latter part of July.

Guild of the Holy Faith Library Notes

The Guild Library, announced in last month's issue of *The* PACIFIC CHURCHMAN, is on a functioning basis, and will gladly lend books through its members, or through Parish Custodians willing to accept the responsibility for borrowing and returning the books by mail. At present the books are in a delightful state of newness, and it may never be such a pleasure to read them again. It is to be hoped that they will eventually fall to pieces with much handling. To start the ball rolling we present herewith the titles of the very choicest items of the collection.

If there are any Episcopalians who do not know the works of C. S. Lewis the condition should be remedied at once. Best known is the volume of SCREWTAPE LETTERS. It is rumored that there were members of the Anglican communion who did not believe in the Devil before the publication of this

authoritative work. (They were probably the people who had never read PILGRIM'S PROGRESS.) We do not believe that such abysmal ignorance can ever happen again.

Other Lewis books very much worth reading are THE CASE FOR CHRISTIANITY, CHRISTIAN BEHAVIOR, THE PROBLEM OF PAIN, OUT OF THE SILENT PLANET, and PERELANDRA. The two latter are novels and are sure to bring forth a mixed reaction. Personally we thought them wonderful, but we know people who prefer their religion straight.

Bernard Iddings Bell has been so much in the news recently, with his fearless, and sometimes pessimistic, comments on the problems of the returning chaplains, the Christian and the peace, and the failures of the Church, that it is almost a work of supererogation to urge all members of our Church to read his work. Readers of *Time* magazine are likely to get the impression that England has its Gloomy Dean and America has Canon Bell, and that is that. But the magazine excerpts are far from characteristic. Read THE ALTAR AND THE WORLD and THE CHURCH IN DISREPUTE, and *then* feel free to disagree with him as far as you are able.

PEOPLE, CHURCH AND STATE IN MODERN RUSSIA, by Paul B. Anderson, is a book none of us can afford to slight in these days of international organization. Episcopalians particularly, because of the close relations between ourselves and the Orthodox churches, should know what the state of the Church in Russia is. The author is an associate editor of *The Living Church.*

We are very enthusiastic about THE WAY OF WORSHIP, by Scott F. Brennen, although we know people who think readers should be warned that the author is not an Anglican and that some of his theology is not in the pure stream of orthodoxy. We, ourselves, had expected to disagree with the book on just these grounds, and were amazed to find that we found so few points of difference; and we were led to imagine that church unity might come from just these directions.

We don't have to be so cautious in listing DOWN PEACOCK'S FEATHERS, by C. R. Davies, as the author is a convert to Anglicanism, and consequently even more enthusiastic than most for the religion of the Prayer Book. This commentary on the General Confession should be required reading for all adult confirmation classes, and for the most of the rest of us as well.

Readers of this column are reminded again that requests for books should be addressed to the Librarian, Guild of the Holy Faith, Room 200, 83 McAllister Street, San Francisco.

Trinity, San Francisco

A great United Nations Service was held on Sunday morning, April 29th. The special guest and preacher was Dr. T. Z. Koo of China. There are things that Dr. Koo said that will stay in our minds for many months and haunt

us for years to come. The Lesson was read by Dr. Edward R. Bartlett, Dean of De Pauw University of Greencastle, Indiana.

* * *

The rector is on the faculty of the San Joaquin Summer Conference in June and will give two series of talks to the clergy and lay people of the Conference.

Special Services at Grace Cathedral

Responding to the challenge of the United Nations Conference Grace Cathedral has been the center of a series of dramatically significant services during recent weeks.

The United Nations Service, April 29, opened the series with a capacity congregation and a prophetic sermon by Bishop Block. The lesson was read by Lord Halifax, British Ambassador to the United States.

The Memorial Service for the British Commonwealth of Nations, May 6, could not accommodate all that came. Bishop Stevens of Los Angeles preached the sermon and the lessons were read by Professor Kenneth H. Bailey, Professor of International Law at the University of Melbourne, and adviser to the Australian Attorney General, and by the Honorable Sir Frederic Eggleston, Australian Minister in Washington. After the service Godfrey Fisher, the British Consul General, wrote Bishop Block as follows: "May I express on behalf of the members of the British community, not only in San Francisco but in so many of the neighboring cities, our very warm appreciation of your kindness in arranging the British Commonwealth service yesterday afternoon. I was amazed at the enormous attendance which I can only regard as a great tribute to your judgment in arranging a service of this description. I was particularly struck by the courtesy and efficiency of the ushers in handling the extraordinarily large crowd of worshippers."

Mr. Anthony Eden wrote, "I was very sorry that I could not have been present in person at the British Commonwealth Service which you so thoughtfully arranged at Grace Cathedral last Sunday afternoon. I have heard from various sources about the beauty of the service and about the unprecedentedly large attendance, which seems to me to be a practical demonstration of the great interest of the British Community and their many friends here in such an occasion and the leadership of the Church in these critical days. May I add my very warm thanks to you and all connected with Grace Cathedral for this striking proof of friendship and solidarity."

Four services were held on V-E Day with unusually good attendance. In accord with the President's Proclamation a Service of Thanksgiving for Victory in Europe and the annual University Day service was observed with a capacity attendance on Sunday, May 13th.

Plan a Vacation With a Purpose

The Summer Conferences of the Diocese of California

College Age-Adult Conference - - - June 17-23, 1945

Junior-Senior High School Conference - June 24-30, 1945

San Rafael Military Academy • San Rafael, Calif.

President—The Rt. Rev. Karl Morgan Block, D.D., LL.D., Bishop of California.
Director—Canon V. O. Ward, Director of Christian Education.
Chaplain—The Rev. Fred Avery, Rector of St. Paul's Church, San Rafael.
Dean of Youth Conference—The Rev. Harold Hallett, Rector, St. John's Church, Ross.
Dean of Adult Conference—The Rev. Joseph S. Doron, Rector, Trinity Church, Richmond.
Registrar—Miss Kathryn Kilgore, 1055 Taylor Street, San Francisco 8.

COLLEGE AGE AND ADULT COURSES

Demonstration classes in the teaching of Religion, Kindergarten, Primary, Junior and Junior High Departments, under supervision of Miss Louise E. Rich and Mrs. V. O. Ward. A practical normal course with observation for church school teachers.

*The Missionary Imperative Today—Dean Herald G. Gardner.
*Christian Doctrine—Canon Eric Montizambert.
The Marks of the Church—The Rev. George W. Morrel.
The Function of the Woman's Auxiliary—Mrs. Charles P. Deems.
*Introduction to New Testament—Dr. Pierson Parker.
Life and Teachings of St. Paul—Canon Eric Montizambert.
*Comparative Religions—Dean Henry H. Shires.
Introduction to Old Testament—Dean Henry H. Shires.
*The Youth Movement—Dean Herald G. Gardner.
*The Life of Christ—Dr. Pierson Parker.

*Courses marked with an asterisk(*) are especially adapted to college-age young people.

JUNIOR-SENIOR HIGH COURSES

Junior High:

The Prayer Book—The Rev. Keppel Hill.
The Christian Way of Life—The Rev. Russell Staines.
Getting Acquainted With the Church—The Rev. F. Philip Dignam.
Church Ways and Practices—The Rev. F. Marshall Wickham.
The Life of Christ—Dr. Pierson Parker.
The Marks of the Church—The Rev. R. Richard P. Coombs.
Christian Biography—Dean Herald G. Gardner.
Problems of Right and Wrong—Dr. Randolph C. Miller.

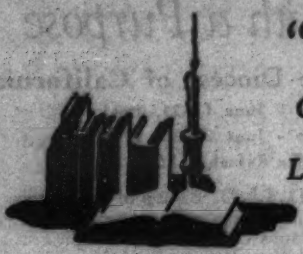
Senior High:

High Lights of Church History—The Rev. Keppel Hill.
Personalizing My Religion—The Rev. F. Philip Dignam.
Adventure in Orthodoxy—The Rev. R. Richard P. Coombs.
Comparative Religions—Dr. Pierson Parker.
Science and Religion—Dr. Randolph C. Miller.
Youth in the Parish—Dean Herald G. Gardner.
†Getting Ready for College—The Rev. Russell Staines.
Why Be a Christian?—The Rev. F. Marshall Wickham.

†Required for High School Graduates.

RATES

Board and Room for the Conference: $17.50; Registration fee if sent in before June 10: $2.50, $3.00 if later. *No Part-time Registrations.* Send registrations to the Rev. V. O. Ward, 1055 Taylor Street, San Francisco 8, Calif. Entire fee may be paid in advance. Make checks payable to The Diocese of California. Rooms will be assigned as registrations are entered.



"As The Twig Is Bent"

Christian Nurture — Youth Work
Church Educational Institutions
Leadership Training — College Work
Adult Education

"It is better to light a candle than to curse the darkness."

Orchids to San Luis Obispo And Paso Robles

The southern portion of the Diocese accomplished the impossible at the Service of Offerings recently held at Grace Cathedral. Four young people of San Luis Obispo attended the service to present the Lenten Offering from their parish.

The church at Paso Robles sent three delegates from their Church School. The young people were entertained by church people in the see city. It is hard to say whether the guests or the hosts enjoyed the experience most.

Youth Offering

The Youth Offering this year will be given for children who are patients at St. Luke's Hospital, Manila, recently recovered from the Japanese. The objective was determined by the National Youth Commission at a recent meeting.

Commencement at C.D.S.P.

The Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, will be the speaker at the commencement exercises of the Church Divinity School of the Pacific, to be held on June 7, 8 p. m., at St. Mark's Church, Berkeley. The day's festivities will begin at 12:30 with an alumni luncheon in the refectory. The Alumni Association, under President Russell Staines, will meet at 1:30, and the alumni paper will be read by Professor Pierson Parker. At 3:30, there will be a tea at the Deanery. Reservations may be made for the dinner at the Y.W.C.A. by writing Dean Shires, 2451 Ridge Road, Berkeley 4.

There will be eight students in the graduating class. During 1944-45, the Rev. Dan A. N. Bacot has been president of the student body.

Summer School at C.D.S.P.

Announcement of the full faculty of the two summer terms has been made by Dean Shires, President McGiffert, and President Fleming of the three seminaries sponsoring the school. From C.D.S.P., there will be the Dean, Professor Miller, and Professor

Parker. Outstanding visiting lecturers will include the Rev. Dr. Ralph Sockman of New York City, Eugene Ashton of Goucher College, Charles F. Kraft of Albion College, and W. Gordon Ross of Berea College. Also teaching will be John W. Baily, Ralph E. Knudson, John Skoglund, and Stacy Warburton of the Berkeley Baptist Divinity School, and President McGiffert, Buell Gallagher, Charles Stanley, and Hugh Vernon White of the Pacific School of Religion. Courses in every field will be open to new students, visiting clergy, and regular students. Dates are June 18-July 20, and July 23-August 24.

An Appeal

Canon Kip Community House broadcasts an appeal for tricycles, dolls, wagons, etc., for use in the Nursery School and also the Recreation Departments. People frequently clean out their cellars or storage rooms; children grow up and discard toys, dolls, etc. These would be a big help to us—in a financial way, and to children—in a more important way. Telephone the Rev. Henry Ohlhoff, UNderhill 6801, or write him in care of Canon Kip Community House, Eighth and Natoma Streets, San Francisco 3.

Bible Comics

Many church schools are finding the Bible "comics" (which are not at all funny) of great value in teaching the Christian religion. Tests show that pupils who read either *Pictoscript* or *Picture Stories from the Bible* retain a greater portion of the story and the main teaching points than those who are taught by the usual means. *Pictoscript* is a four-page picture story, available weekly. It can be integrated with class teaching, can be made the basis for the "sermonette" in the worship service, or can be given to the pupils to take home and read. It can be ordered from Young Readers Press, Inc., 113 W. 57th St., New York 19, or through the Church Book Shop. The editorial board includes Dr. D. A. McGregor of the Protestant Episcopal Church. Dr. Paul H. Vieth of Yale Divinity School, and Dr. Abbott Book of the San Francisco Council of Churches. *Picture Stories from the Bible*, in editions of 48 or 224 pages, is available at the Church Book Shop, San Francisco. These two are far superior to all other offerings in educational methods and Biblical content and application.

Saint Margaret's House

Commencement at Saint Margaret's House on June 6, brings to a close the spring quarter of the Church training course and ends the full academic year of 1944-45. Miss Elizabeth Alden Hamilton of the Diocese of Olympia is to receive the degree of Master of Arts in Religion.

Mrs. Lois Cox of the Missionary District of New Mexico, who has studied at Saint Margaret's during the past year, has been appointed by the National Council as secretary to the Right Reverend John Boyd Bentley, Bishop of

Alaska. Mrs. Cox, formerly a high school teacher of commercial subjects, left Berkeley early in May expecting to assume her duties at Nenana by July 1st. Miss Nona Scudder from Arizona, another Saint Margaret's House student has been assigned for the summer, to vacation Church school work in the Missionary District of San Joaquin. Other students expect to devote the summer to institutional experience which is required as part of the course leading to the full diploma of the school.

Lenten Offering Reported

At an impressive service on Saturday, May 5, the children of the various parishes presented their Lenten Offering. More than 1200 adults and children witnessed this presentation and heard an inspiring sermon by The Rev. Philip Dignam. The procession was a colorful sight with each children's choir preceded by its crucifer, parish and United States flags, as well as many children wearing the native costumes of those people for whom the Lenten Offering was collected. The Offerings for the diocese were:

Convocation of San Francisco: Belvedere, $49.95; Corte Madera, $12.14; Grace Cathedral, $63.07; Mill Valley, $26.43; Ross, $73.45; San Francisco: All Saints', $130; Good Samaritan, $8.04; Holy Innocents', $47; Incarnation, $64.30; St. Barnabas', $8; St. Cyprian's, $10.55; St. Francis, $257.18; St. James', $106.07; St. John's, $4.95; St. Luke's, $75; St. Peter's, $120; True Sunshine Mission, $54.60; Trinity, $148.69; San Rafael, $130; Sausalito, $63. Total: $1,452.42.

Convocation of Oakland: Alameda, $368.47; Albany, $123.81; Berkeley: All Souls', $120.65; Good Shepherd, $6.33; St. Clement's, $208.04; St. Mark's, $71.63; Centerville, $15.85; Crockett, $45.54; Hayward, $84.99; Martinez, $61.62; Oakland: St. Augustine, $11.06; St. Andrew's, $68.86; St. James', $16.66; St. Paul's, $200.09; St. Peter's, $70.40; Trinity, $24.10; San Leandro, $71.73; Walnut Creek, $66.06. Total: $1,635.69.

Convocation of San Jose: Belmont, $55.77; Burlingame, $296.35; Gilroy, $28.75; Los Altos, $12.25; Menlo Park, $24.75; Palo Alto, $255; San Jose, $226.70; San Mateo, $266.99; St. Andrew's, Lomita Park, $18.60. Total: $1,185.16.

Convocation of Monterey: Arroyo Grande, $2.50; Capitola, $15.28; Carmel, $109.72; King City, $29.20; Monterey, $13.17; Pacific Grove, $84.01; Paso Robles, $13.77; Salinas, $69.29; San Luis Obispo, $73.95; Santa Cruz, $16.20; Watsonville, $24.79. Total: $451.88.

Plate Offering at the service, $78.36.

Grand Total: $4,803.51.

Early Essay in Religious Education

By THE REV. CYRIL G. LEITCH

On a fine winter day in the year of 1868 the steamer from San Francisco sailed proudly across San Pablo Bay, and through the impressive Carquinez Strait. Soon the ship rounded Dillon Point and turning north made for the busy town of Benicia.

On the hurricane deck was a group of men who looked with eager eyes at the fast approaching shore, and as the boat drew into the wharf the interest deepened, as one of their number directed the attention of the others to a part of the town where buildings of considerable size could be seen.

To the passengers near them it might have seemed that this was a joyous homecoming. In reality this little group of men were embarked on a great adventure in a strange land; an adventure which would mark the beginning of Christian education in the Church by the Golden Gate.

* * *

It is now time to introduce the men we have seen step ashore at Benicia, and tell briefly of the first success of their work.

First we meet Dr. James Lloyd Breck, the founder of many educational establishments in the Middle West, including Nashotah Seminary and the Faribault Mission with its many schools for boys and girls. A great missionary. He has come to the West hoping to found a seminary here and a school for boys. If both of these are successful then possibly another for girls. With him are Dr. Merrick and two priests, the Rev. Messrs. Smith and Cowan.

Although surprised by their coming the Bishop and Clergy of the Diocese of California have assisted Dr. Breck in the acquisition of the land and buildings of the former "Benicia Collegiate Institute." The buildings are commodious and are centered in a campus of 23 acres.

Of the early success of this experiment we read in The Spirit of Missions, in an issue of 1868, the following written by Dr. Breck.

"The Mission has developed with the singular rapidity of the growth of a new country. We have been but four months in California, and we are as orderly in our Mission House, and in our Divinity Hall and Grammar School, as many eastern institutions after a growth of years. We are a missionary colony, transplanted and at once set to work. It is the way things are done here in every department of life, whether of science or business; and it would be unwise of the Church to pursue a slower method, and be left behind the age in which she is designed by her great Head to be the leaven of all wholesome growth."

By November 3, 1869, the Grammar School had 74 boarders in it under full Church training.

Ten men were reading for Holy Orders in the Divinity School. At the same time the clergy associated with the project held regular services in the parish church of St. Paul, in Benicia, and also did missionary work in other areas, notably Suisun. At the request of Bishop Kip, Dr. Breck assumed the editorship of the Pacific Churchman, giving it a missionary tone which did much to encourage the Church in the evangelization of Central and Northern California. At the same time the good Doctor was able to further the cause of his beloved schools. To those who watched the growth of these institutions of learning the future must have seemed golden.

* * *

The writer of fiction would have ensured the success of this venture of faith at Benicia. Such wholehearted devotion to God and His Church merited security and permanence for this work. Unfortunately though, we are not dealing with fiction, but with fact.

Reading the correspondence of Dr. Breck through the years, we find the financial condition of the schools becoming more and more complicated. Throughout he was helped royally by the Seabury Society, a group of devoted friends in the East, and by individuals in both the East and the West. But he allowed himself to become involved in commitments beyond his power to meet. Money was borrowed to settle the embarrassments of the present, only to be the insoluble problem of the future.

But undeterred he branched out into his long hoped for girl's school, and the money was borrowed to build it. The strain he was under at all times to meet the various payments connected with the schools, undermined his health and undoubtedly hastened his death. He died in the third week in Lent in the year 1876. With his passing the impetus which had kept the institution alive waned, and in the year 1889 the debt on the schools was transferred to Bishop Wingfield, the first Bishop of Northern California, and this essay in religious education came to an end.

* * *

But the spirit and enthusiasm of Dr. Breck lives on in the Church of the West. His dream of a Divinity School, which would supply the Church here with priests who were native to the West, eventually was realized.

Fifty years ago the Church Divinity School of the Pacific was founded in San Mateo. It was later moved to San Francisco. Then in 1930, Berkeley was selected as the permanent site for the school. There it is closely associated with the University of California and its affiliated colleges. Close by is another Church institution, which is so near and dear to the hearts of the women of the Eighth Province. This is St. Margaret's House where women are trained for work in the Church.

Constantly in the correspondence of Dr. Breck is his favorite name for schools of theology—"The School of the Prophets." If we believe that the saints of God

who have gone before us still take an active interest in the work they loved on earth, we must feel that the spirit of this man motivates the School of the Prophets, which holds its sessions in the Diocesan House at Grace Cathedral. There the clergy meet for counsel and fellowship under competent directors. For many it is the only chance they have for post-graduate study. The conferences held at the school have brought together clergymen from 21 different dioceses and missionary districts from all over the West. The beautiful chapel is the center of the life at the school, and those who are privileged to attend these conferences, leave with new courage and zeal for their chosen work. The rapid growth of the missions in the Diocese of California, many of them attaining parochial status, is due in the main to the inspiration which has flowed from the School of the Prophets. Writing to Bishop Block, one of the men penned these words—"Its teaching and inspiration truly came down like manna from heaven upon a group of men, who after years of success and failure were hungering for the refreshing springs of the Holy Spirit and for the renewing Gospel of Jesus Christ."

The vision of Dr. Breck of schools for the education of the Church's youth, has materialized in many schools on the Pacific slope. In Washington we have the Annie Wright Seminary for girls in Tacoma, and the St. Paul's School for Girls, in Spokane. The State of Oregon is the home of St. Helen's Hall, a famous Portland school. California has two schools directly sponsored by the Church. The first is Bishop's School, for girls, at La Jolla, and the second The Harvard School, for boys, in North Hollywood.

Truly it may be said of James Lloyd Breck, the words from Isaiah prophetic of our Lord—"He shall see of the travail of his soul, and shall be satisfied."

Church Social Agencies and the Community Chest

Community Chests as a device for raising money for private social agencies, are constantly growing more numerous and effective. Since the first World War, which gave the movement for joint money raising its great impetus, the Chest idea has spread until almost all sizable communities have adopted it. The war needs have turned "Community Chests" into "War Chests," the principle of one campaign each year for the entire private agency field being still operative. Resultant economies of time, effort and cost are so eloquent that there is no reason to expect a reversal of this trend. Private social agencies which depend upon community support must adjust themselves to it, or pass out of the picture.

What, then, shall be the attitude of Church Social Agencies toward this development? That there are some disadvantages is obvious. Perhaps the most serious is the loss of a body of contributors who presumably accompany their gifts with interest in the program, and

personal knowledge of, and belief in, its purpose. To offset this loss, Church agencies must cultivate closer relationship with former contributors. Such persons must have an active part in the leadership of agencies, serve on boards and committees, and know the work at first hand.

A further result which all private agencies feel, is the fact that one voice—that of the Chest—speaks with authority for the contributors as a whole, and has a right to be heard. Such "power of the purse" can be very dangerous, and can only be controlled by steady emphasis upon joint community planning to accompany joint financing.

Some simple suggestions may be ventured as to the attitudes Church people should adopt:

1. They should take an active part in Chest campaigns for money raising. They will thus demonstrate their willingness to help carry the responsibility.

2. They should join enthusiastically in community planning and in studies to improve social services.

3. They should be constructively critical of the programs of their own agencies, to insure the best possible service by them.

4. And—the hardest of all—they should take a positive attitude toward criticism and suggestions for the improvement of service. Agencies have nothing to fear from honest appraisal of their work, and should be willing to face the judgment of qualified persons.

If our agencies can adjust themselves constructively to a new situation, we have reason to believe that private agency services may be strengthened by the development we have been discussing.

(MISS) MARY L. CADY.

Rooseveltian Prayers

Adapted from phrases selected from the speeches of Franklin Delano Roosevelt by Randolph Crump Miller.

O God of the nations and Lord of history, grant that we may build and defend not for our generation alone. May we defend the foundations laid by our fathers, build for generations yet unborn, defend and build a way of life, not for America alone, but for all mankind; through Jesus Christ our Lord. Amen.

O Lord Jesus Christ, who taught us not to be anxious about the morrow, grant that we may guard against the fear of fear itself, so that with trust in thee we may keep our rendezvous with destiny; through the same Savior, who with the Father and the Holy Spirit art one God, world without end. Amen.

Almighty God, grant that we may always choose the hard right against the easy wrong, preferring to die on our feet than to live on our knees before tyrants, seeking always the policy of the good neighbor for ourselves and for our nation; through Jesus Christ our Lord, the Sword of Righteousness and the Prince of Peace. Amen.

Bishops, Priests and Deacons

The fifth of a series of instructions on "Getting Acquainted With the Episcopal Church"

By THE REV. CANON ERIC MONTIZAMBERT

Once a man said to me, "I don't like all these fancy titles that you Episcopalians have. Why don't you just call your preachers 'preachers', and let it go at that?" "Well," I answered, "we're preachers for only a part of our time, and not very much of it. We have a great deal more to do than just preach, important as preaching is."

That brief conversation gives me the cue to what I want to discuss in this chapter. If my friend had said "ministers" instead of "preachers" a different answer would have been necessary. We are *all* ministers. We minister to people in God's name. Even young boys, who may often be seen assisting the clergyman, and the people in the choir, and men will help by reading the Bible lessons or some of the prayers, are *ministers*. Don't all of them serve the people as helpers of God? But not all of them are ordained, "set-apart," chosen by His Church to perform special tasks which need very long and careful training. Certainly the Church has names for them. They are not generals, admirals, colonels, or corporals! The Church doesn't go in for quite as many necessary titles as the army and the navy do. In fact, she has but three grades among her ministers and she is content to give them Bible names. Of course, when certain of these ordained ministers have special jobs for a time, it is convenient to let everybody know this by marking them with particular names for as long as they hold those jobs. Archdeacons, Deans and Canons just happen to be men who have been given these temporary positions. But "Bishops, Priests, and Deacons" go on forever. They belong to the permanent ministry of the Church.

The important fact to remember is that the three grades of the historic ministry were not invented in modern times, but grew swiftly out of the instructions given by our Lord to His Apostles. That is why *The Book of Common Prayer* says in its preface to the three ancient services of Ordination: "It is evident unto all men diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons." Now the reason why so many of the denominations known to you don't have these three Orders is quite clear. They are man-made. They don't go back through all the centuries to the time of Christ. They started at the time of the Reformation, or later than that. Naturally it is impossible for them to possess those vital things given by our Lord and

the Apostles to the ancient, original Church. If, indeed, they did have ministers who used these titles these men still would not be the real "Bishops, Priests, and Deacons" of the line established by our Lord.

What, then, is a Bishop? Everybody who reads the Bible knows that Jesus Christ appointed twelve men to carry on His work on earth. Their names are in the Gospels. These Apostles had certain authority and powers given to them *alone* by Him. Among these powers and duties was the right to appoint by "the Laying on of Hands" other men, first to help them and then to take their place. These "Successors to the Apostles" were called Bishops. You can read about them and some of their duties and powers in the little Epistles addressed to Timothy and Titus. To the Bishops the Apostles transferred some of their own authority. A Bishop could make new Bishops in the same way that he was made a Bishop. Not less important, only a Bishop could make a Priest for the purpose of helping him in his great work. Only a Bishop could call down the Holy Spirit "Through the Laying on of Hands" known as Confirmation upon those who, confessing Christ, had been Baptized. Then, the Bishop is the Chief Pastor. He has charge of a large district, with dozens or even hundreds and thousands of Priests and Deacons serving under him, and responsible to him. But he is not a dictator. Before he can be made a Bishop by "the laying on of the other Bishop's hands" he must have been elected by the people, or with their consent. And he is governed by very strict laws. So the historic Church is always democratic.

What, then, is a Priest? In the New Testament the men by us called "priests" are often known as *Presbyters.* Sometimes we call them that even today. But "Presbyter" is a Greek word, the English of which is Priest. Naturally we like to speak our own language. Of course, only a Bishop can make a Priest; but then he is a Priest forever, just as a Bishop is always a Bishop. The Priest, at his Ordination by "the laying on of the Bishop's hands," is given power and authority to celebrate the Holy Communion or Lord's Supper. He can "pronounce absolution." That is to say, when any man caught in the toils of sin wants counsel and advice, and then is anxious to be quite sure that God has really forgiven his sins, the Priest has full authority to assure him that his sins are indeed forgiven. In this Christ stands behind His Church and her ministers. Of course, the Priest can "Solemnize" or Bless—these words are of the same meaning—the marriages contracted between Christian people.

A Deacon is simply a member of the first grade in the historic Ministry. He is in training, and is intended to be the assistant to some Priest of wide and deep experience. Within a year or so, if he manages to pass certain stiff examinations and has proved himself to be fitted for the higher Ministry, he becomes a Priest. In the meantime he can Baptize "in the absence of a Priest," and may

preach his own sermons if licensed by the Bishop to do so. Also he can do some things in the Communion service — administering the Cup, for example—that the layman may not do. Of course, he too has been appointed to his task and "set apart" from secular life, by "the laying on of the Bishop's hands." He is in the Apostolic Ministry.

Now there is much more to the Church's Ministry than this. All the members of the Ministry, from the Bishop of the most important Diocese to the newest young Deacon are first Evangelists, then Pastors, then Teachers. It is their life's business to bring the complete redeeming Gospel of our Lord to all men everywhere. They must teach the ignorant, comfort the dying, minister to the sick, assist the needy, guide the homeless, convert the heathen, train the land's youth toward faith in God and brotherliness toward mankind, lead the already faithful into higher degrees of understanding and service, and stand boldly for decency and righteousness in all the affairs of life.

Their task is heavy beyond ordinary man's knowledge. Always they are "on tap." No challenge is too great for them, and no labor too heavy. They will be fearless, "without respect of persons," in upholding the Gospel of Christ and the freedoms of man. But they will be humble in their lives as the servants of Him, who, though God, was the great servant of us all.

China, a Unique Opportunity

(Continued from page 5)

There are so many social developments in which new forces are at work in China of which the growth of the Church is an intimate part. One might cite the fact that of the ten delegates chosen from China to attend the San Francisco Conference one was Dr. Wu Yi-fang, a woman of marked Christian leadership. This fact is illustrative of the changed status of Chinese womanhood, which Ross the sociologist thirty-five years ago called "China's greatest undeveloped resource."

After this war what will be the situation in China? Many people are over-troubled by the sharp friction between the Communists and the National Government. The great fact is that the Chinese desire industrialization and in that they look to us for aid. We need to be quite sure that as a nation we shall not exploit our advantage to China's harm. Again, Chinese nationalism is strong. We shall find that the missionary will be in China more as a guest than heretofore; and that the Chinese Christians will wish to exercise more responsibility for themselves, even as to how the funds which our Church contributes will be spent.

Does this mean loss? Far from it—it means the maturing of the Chinese Church. Our missionary enterprise of the past was building for this day. Shall we not then support the Chinese Church with the same generosity with which we supported it under a more completely Western leadership?

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Church Women
AND THE WAY

Conducted by
Aldwyth R. Arata

UTO Presentation And Quiet Day

The 1945 Spring Presentation of the United Thank Offering was made at St. Paul's Church, Oakland, on April 13th. The Rt. Rev. Karl Morgan Block, Bishop of the Diocese, was the Celebrant at the Holy Communion and leader of the Quiet Day.

Bishop Block used a text from the sixth chapter of Isaiah because it is a prophetic reminder to us of the importance of a vision of service. The Bishop reminded us that as this tragic, cruel war draws to its close, we have a feeling of profound solemnity and the hope that a new world will be born. We can implement this new world by our selfless devotion and determination to witness Christ's promises to the world. We have the power of intercessory prayer and individual example. Jesus does not teach Renunciation but Consecration. True happiness begins with the cultivation of the difficult art of Humility.

New Dean at St. Margaret's

St. Margaret's House will have a new director on September 1, 1945—Miss Katherine Grammer. Miss Grammer, the daughter of a clergyman, received her training at the Virginia Divinity School. She has worked under a United Thank Offering assignment in New England and has had experience in the foreign field.

Mrs. Nugent Gave Convocation Address

At the Spring meeting of the San Francisco Convocation, the women of the Diocese were ably represented on the program by Mrs. Leighton H. Nugent, whose subject was "The Challenge of the United Nations Conference to Church Women."

Mrs. Charles P. Deems Is Conference Leader

Mrs. Charles P. Deems, who will be the leader for courses for Church Women at the Summer Conference in June, does not come to the Diocese of California as a stranger. Her husband was formerly associated with the Seamen's Institute in San Francisco and successively rector of St. John's Church, Ross, and Trinity Church, San Francisco. Dr.

Deems is at present Dean of St. Mark's Cathedral in Minneapolis. Mrs. Deems has always actively supported her husband in his church work and has been a leader of the women in the life of the Church, nationally. For six years, Mrs. Deems served on the National Executive Board and made the report of that board at the last Triennial Convention.

At the close of the Summer Conference on June 23rd, Mrs. Deems will be available as a speaker in this Diocese. It is hoped that the vice-presidents of the four Convocations will plan meetings, at which time many who cannot attend the Summer Conference would have the privilege of meeting and hearing Mrs. Deems.

The Executive Board of the Diocesan W. A. has voted to have no Visitor's Day at the Summer Conference. The June meeting will be held the following week, June 29, at 2:00 p. m., in Trinity Church, San Francisco. Mrs. Deems will speak. The public is invited. Tea will be served after the meeting.

Confirmation at Mills College

The Mills College Episcopal group, soon to become the Mills Canterbury Club, has had a most succesful year under the guidance of Mrs. Florence Judd. On May 10th, thirty-six members and guests met at dinner with Bishop Block and Miss Block as special guests, and the Rev. Edward J. Mohr, acting Episcopal Chaplain for the Mills group. The chairman of the group, Harriet Rawlins of Arizona, acted as hostess at the dinner.

At 7:30 p. m. in the Wetmore Chapel at Mills, seven candidates for Confirmation (six students and one staff member) were presented to the Bishop for the service of Confirmation. This was first service of Confirmation ever held on the Mills campus. The chapel was filled with interested students and faculty members.

Thank Offering Receipts

Marin County	$ 301.64
San Francisco Convocation	1,245.04
Oakland Convocation	1,298.70
San Jose Convocation	1,182.85
Monterey Convocation	762.72
Loose Offering	64.38
Total	$4,855.33
Additional since April 13th	123.98
	$4,979.31
The Spring total for 1944 was	$4,023.30

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PEOPLE

"All the world's a stage,
And all the men and women
merely players—"

By V. O. Waid

The Rev. Oliver Tomkins, our guest editor for this month, is the Secretary of the British Committee of the World Council of Churches. Before going to this position he was rector of a large industrial parish in Sheffield, England. He is representative of a younger group of Catholic Churchmen in England which contends that Anglicanism must be reinterpreted in terms of the Anglican tradition rather than the Roman.

* * *

The Rev. Arnold Nash who has been Priest in charge of St. Paul's Church, Oakland, since last September, is leaving the Diocese on June 10th to become professor of Church History at the Presbyterian Theological Seminary in Chicago. He will retain his canonical relationship in the Diocese of Cailfornia. The Rev. Mr. Nash has achieved a position of distinctive leadership in the educational life of the church. It is with regret that we lost him.

* * *

Canon Gilbert P. Symons, general editor of Forward Movement literature, has recently spent two weeks in the Diocese visiting his daughter, Miss Flora Symons, and renewing his many friendships in California. He returned to Cincinatti by way of Denver in order to get acquainted with his newest grandchild.

* * *

St. Mary's-by-the-Sea, Pacific Grove, has the distinction of contributing two Generals to the armed forces of the nation. One is Alfred R. Maxwell, who was elevated to the rank of Brigadier General on April 15th, and the other is Brigadier General Egbert Bullene. Both of these men were brought up in St. Mary's Church.

* * *

Mrs. Harper Sibley, a prominent Churchwoman of Rochester, New York, has been chosen as the No. 1 Mother of 1945. The honor was conferred on her by the Golden Rule Foundation, New York, which chose her from forty-eight "State Mothers." Mrs. Sibley is attending the San Francisco Conference as an accredited observer for the United Council of Churchwomen, of which she is President. She is the mother of six children.

(Continued on page 34)

Book Notes

By the Faculty of the Church Divinity School of the Pacific
Edited by RANDOLPH CRUMP MILLER

The whole story of how our fighting men found themselves safe among the natives of the South Pacific and elsewhere is related in a fascinating manner in THEY FOUND THE CHURCH THERE, by Henry P. Van Dusen (Scribner's, $1.75). Documented story after story tells of heroic escapes, courageous rescues, daring scouting parties, and stalwart deaths. A brief chapter near the close takes the reader to other military areas such as Burma and Africa. Some may have seen the motion picture, *We, Too, Receive*, and they will find here the original story and many others which are similar. Those who have been thrilled by *For the Healing of the Nations* and *What Is the Church Doing?* will be even more impressed by the report of Americans who "found the church there."

* * *

ADVANCE THROUGH STORM (Harper's, $4) is the seventh and final volume of Professor Latouretee's epoch-making *History of the Expansion of Christianity*. Although the period did not come to an end in 1944, the author points out that the thirty years which followed 1914 constituted one of the greatest eras in the history of Christianity. One of the most interesting and valuable parts of the present volume is to be found in the final pages, where the author presents a summary of the advance of Christianity during two thousand years of history and compares the Christian record with that of the other great world religions. Any reader will find in this book a most worthwhile 100-page presentation of the conclusions arrived at in each period of the long history of Christianity's expansion. (*Henry M. Shires.*)

* * *

PASTORAL CARE OF NERVOUS PEOPLE, by Henry Jerome Simpson (Morehouse-Gorham, $2.25), provides a treatment of one specialized segment of pastoral care. It is devoted solely to a better *entente* between religion and psychiatry. The book's value lies in its clear-cut summary of the areas of cooperation between clergyman and psychiatrist. Hence the warning: "Above all things, the pastor must avoid the 'divine healer' stupidity of taking all-comers and promising health and happiness if only they have 'faith.'" Unfortunately, the book is marred by careless editing throughout. (*C. Rankin Barnes.*)

Every reader who wants a combination prayer book and hymnal will rejoice in the BOOK OF COMMON PRAYER AND THE HYMNAL (Harper's, medium size, 3⅝x5⅝, leather, $5.25). The new prayer book contains the new lectionary, and follows standard paging in the latter portion. The revised hymnal is printed with the melody line for each of its 600 hymns. Printed on Bible paper, it is not too thick for easy handling. It is an ideal confirmation gift.

* * *

THE FAITH OF MAN SPEAKS, edited by Helen Woodbury (Macmillan, $1.75), is a selection of words of hope in times of crisis, taken from four different periods in our history. It includes the famous sonnet by John Magee, General Eisenhower's prayer, epigrams by William James, Hemingway's "courage is grace under pressure," and 300 others. This book speaks to our day.

People

(Continued from page 32)

Churchmen listed among the refugees from the Philippine Islands, arriving recently in San Francisco, include: Miss Amy Baildon, Rev. and Mrs. Geo. C. Bartter, Mr. and Mrs. John V. W. Bergamini and daughter, Elizabeth M., Mrs. Annie Foster Birt, Rev. and Mrs. Vincent H. Gowen and two children, Rev. and Mrs. Francis C. Gray and son, Francis C., Jr., Rev. and Mrs. A. F. Griffiths and daughter, Katherine Clark, Rev. and Mrs. Leo Gay McAfee and son, Robert Dixon, Mr. and Mrs. Wayne M. Miller, Rev. and Mrs. Clifford E. B. Nobes and two daughters, Mr. and Mrs. Harry E. Shaffer and son, Michael Reid.

They all agree that their arrival in a land of free air and liberty of action is like a dream after spending many months in Japanese concentration camps.

* * *

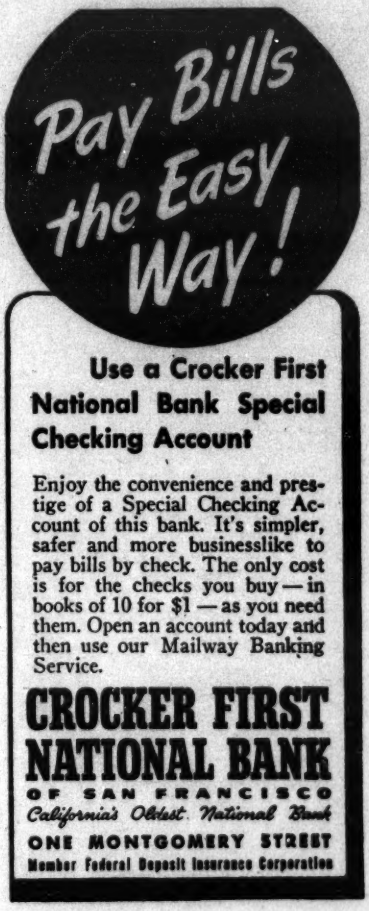
At the great service for the the United Nations Conference held in Grace Cathedral, San Francisco, a reporter discovered, worshipping inconspicuously in a pew far back in the nave, Secretary of State Edward R. Stettinius, Jr., chairman of the four presidents of the Conference.

* * *

Professor Donald Roberts of St. John's University, Shanghai, now in this country following a period of internment by the Japanese, is the author of our special feature on "China, a Unique Opportunity," in this issue.

* * *

Mr. Alger Hiss, Secretary General of the United Nations Conference on International Organization, is a member of the Memorial Episcopal Church, Baltimore, Maryland. He served for three years with Francis B. Sayre (then Assistant Secretary of State) who devoted a great deal of time to Church affairs. Mr. Hiss' son, Timothy Hobson, sang in the choir of Christ Church in Georgetown, Washington, D. C., before entering the Navy. Mr. Hiss is one of the quiet men behind the scenes who keeps the wheels turning. He has had a significant career in state affairs in recent years.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